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doves because Jesus sent them as sheep amongst wolves. They were to show the wisdom of serpents, especially by being on their guard before men who would bring them to the judgment seat and seek to get them punished. They were to show the harmlessness of doves by trusting entirely to their Father in heaven, who by his spirit would put into their mouths the right words for their defense in the hour of danger. But this rhetorical rather than logical enumeration of qualifications which must be united no more exhausts the meaning of these words than it confines them to times of persecution. They are of universal importance for all mission work. The right way in which to deal with men in order to avoid danger and persecution, or, if it must be, to endure triumphantly, and the frame of mind which this presupposes, cannot be essentially different from the way by which men must be won for the Gospel. But this right method, which is, however, an art, depends upon the union of qualities which are very often separated, the qualities of which serpents and doves are types. Jesus did not hesitate to take the serpent, in whose image the old, evil enemy appeared, as the type of that good sense and thoughtful wisdom without which missionary work cannot be carried on with complete success.

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#### **Revelation and Inspiration.**

A collection of *Biblical and Literary Essays* by the late Professor A. B. Davidson has recently been published. In the essay on "Biblical Theology" which opens the volume, emphasizing the fact that the Old Testament revelation was a historical process, Professor Davidson says: And as the light from God's face, like that from some distant star, needs ages to pierce from rim to rim of society, it no less needs ages for society to be penetrated by it. This knowledge of God must be realized again in life. must be achieved in successive generations, each leaving some legacy of its attainments as an inheritance to the next. To have taught morality, monotheism, and the messianic hope were no mean achievement even for two thousand years. And the lesson could only be learned in a supernatural history. In a history, for you cannot mechanically or magically pour truth or knowledge into man. It is a moral process, and must be accomplished through the working of his moral nature in all the phases of life and action; and that it is supernatural is implied in the idea of a remedial scheme.

In the same essay the essential unity of Old and New Testaments is clearly stated in these words: The distinction between the old and

the new dispensations is not that of law and gospel, but that of promise of the gospel—in itself essentially a gospel—and the gospel. Subjectively, the two dispensations are one; they differ, mainly, in the amount and clearness of objective truth enjoyed.

Further, concerning the significance of the term “inspiration,” Professor Davidson says: Now, Scripture nowhere defines this term; and I think we do but wrong the Bible, and wrong ourselves, when we proceed to interpret Scripture with any *a priori* conception of what this quality must contain or preclude. By “inspired” we mean that, by the divine influence upon the writers, Scripture is what it is. But what it is we can only learn from itself, from what it says and what it seems. The only thing the term postulates is the divinity of its production, but what that involves or excludes, examination only can determine. The true law of interpreting the Bible is to interpret biblically. This law is common to it and all other books. You interpret Homer homerically. There is so much of every author plain, so much expressive of his spirit and manner, that you speedily catch them up, and under their guidance you resolve the passages that are obscure. The whole is before any of its parts. And so you interpret the Bible biblically.